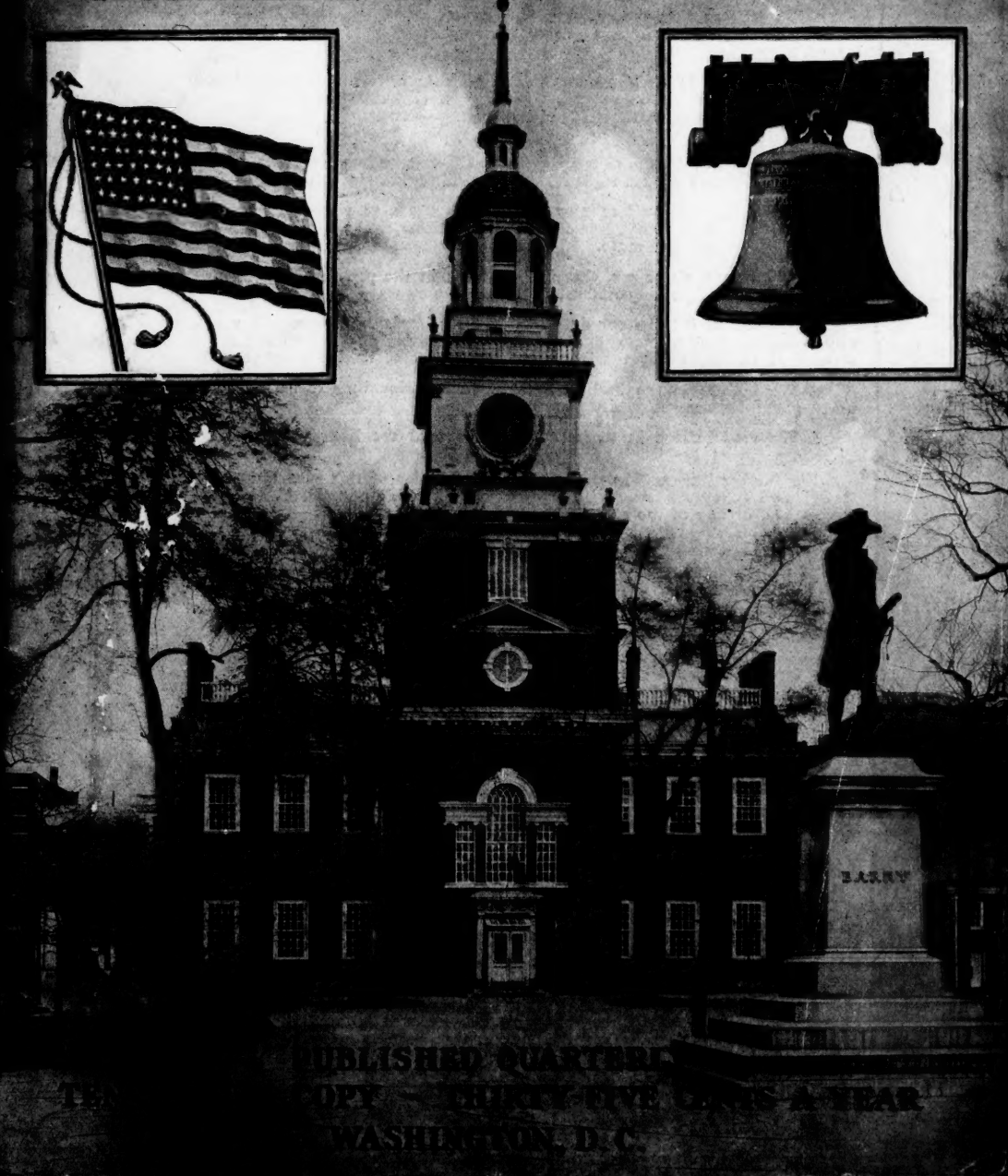
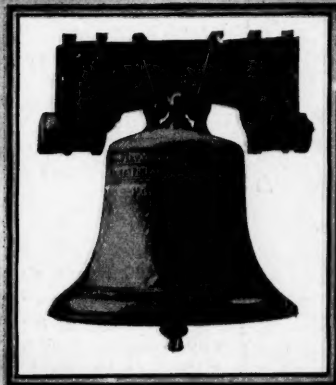


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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



PUBLISHED QUARTERLY

TEN CENTS A COPY - FIFTY FIVE CENTS A YEAR

WASHINGTON, D. C.

Religious Liberty Association

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1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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A MAGAZINE OF RELIGIOUS FREEDOM

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No. 3

CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor

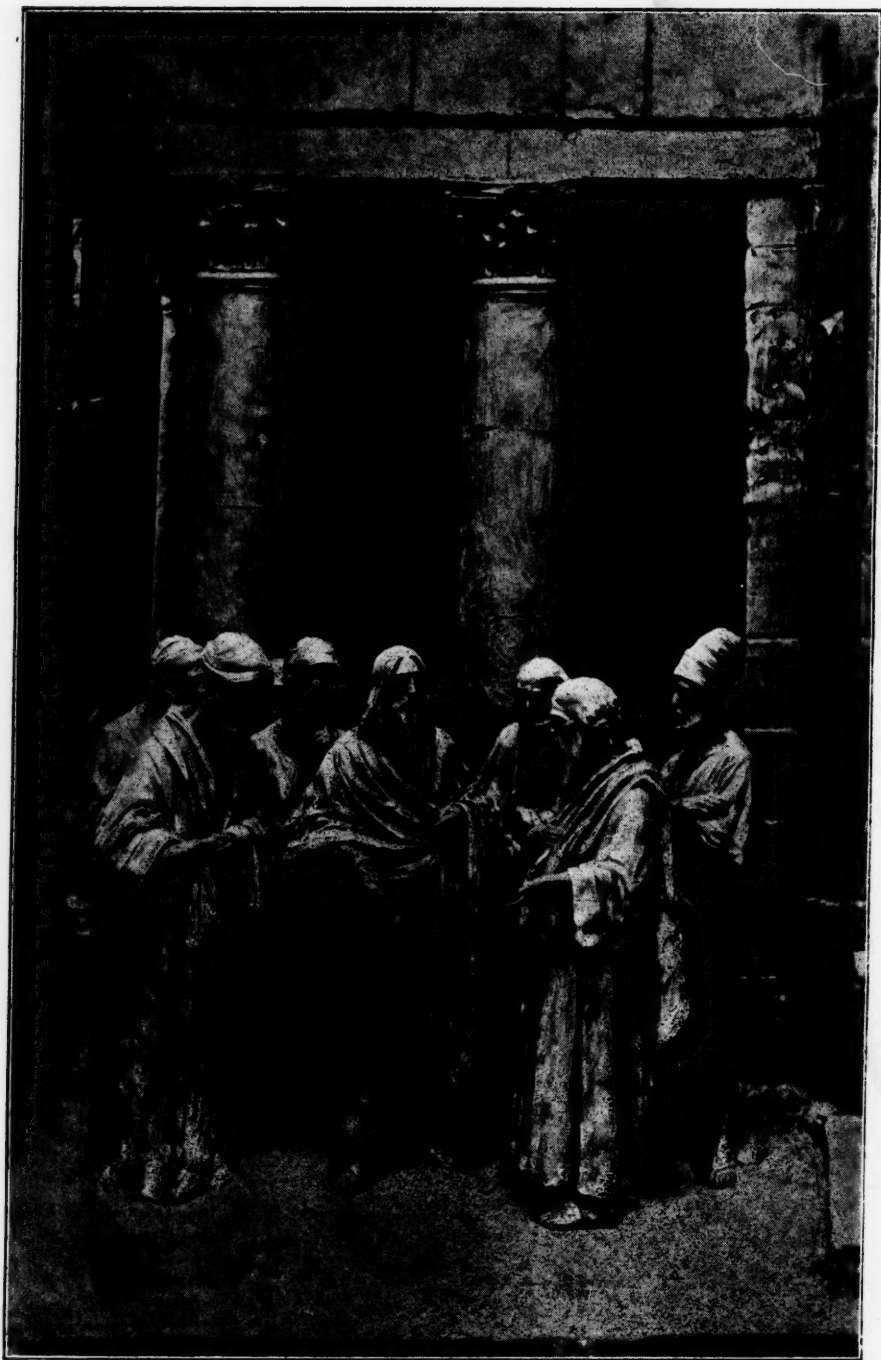
Special Contributors — K. C. Russell, J. O. Corliss, W. F. Martin, S. B. Horton, C. B. Haynes

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LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

VOL. XIII

THIRD QUARTER, 1918

NO. 3

The American People Loyal and Patriotic Under Test

By C. S. Longacre

A MERICAN loyalty and patriotism is now undergoing the severest test in its history—the renunciation of personal political rights in the interests of national security.

The most precious boon enjoyed by the American people has been freedom of speech and of the press. This right guaranteed by the Federal Constitution has now been abridged by act of Congress for the first time since the passage of the ill-fated Alien and Sedition Laws of 1798, which were practically repudiated by the people at the next general election.

This abridgment was recently accomplished by the adoption without amendment of a bill (H. R. 8753) to amend section 3, title 1, of the act entitled, "An Act to Punish Acts of Interference with the Foreign Relations, the Neutrality, and the Foreign Commerce of the United States, to Punish Espionage, and Better to Enforce the Criminal Laws of the United States and for Other Purposes," approved June 15, 1917. A rejected amendment introduced by Senator France of Maryland, was as follows:

"That nothing in this act shall be construed as limiting the liberty or impairing the right of any individual to publish or speak what is true, with good motives, and justifiable ends."

Until now, this right of legitimate criticism was enjoyed by every citizen

in the United States since this country became a nation.

During the crisis of the Civil War, Abraham Lincoln opposed the enactment of a restrictive bill similar to the Overman measure. He said he would rather endure and suffer unjust criticism and abuse, if it was given with good motives, than to see the people restricted in their Constitutional prerogatives of exercising the freedom of opinion, of speech, and of the press.

President Wilson likewise expressed his disapproval of a proposed section of the Overman bill which aimed to put all the people in the United States into a military zone and under martial law, and subject them to trial by courts-martial instead of by civil courts, for certain offenses. President Wilson put his stamp of disapproval upon this feature of the bill, because in his judgment the measure was unconstitutional and unnecessary.

Senator Johnson of California maintained that the drastic measure (H. R. 8753) would be unconstitutional unless it was safeguarded with special legislation in harmony with Senator France's amendment. When the conference report of both Houses struck out this amendment, Senator Johnson said:

"You may assert that this particular bill, with its singular adjectives and with its lack



Photo by Janvier, Baltimore, Md.

SENATOR FRANCE, OF MARYLAND

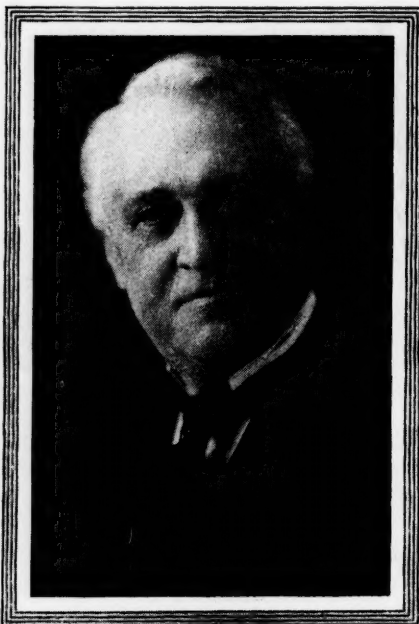
of accurate definition, under which prosecutions of every sort may be had against every critic and every honest expression of opinion in this land, is absolutely essential for this crisis in our affairs; but if it be absolutely essential, Mr. President, it is equally essential for the preservation of free speech in this nation, for the preservation of honest, decent, legitimate, loyal expression, that we preserve, in connection with so drastic a law as this, the right of any man to speak the truth with good motives and for justifiable ends.

"Mr. President, what a travesty, it seems to me, today is presented when the Congress of the United States refuses to permit the people of the Union to speak what is true, with good motives and for justifiable ends, and denies the doctrine that has been the doctrine from time immemorial in this land—denies it, indeed, by its negative action and the elimination of this amendment—denies the right which ought to be the right of every American in time of war or in time of peace to speak the truth with good motives and for justifiable ends."

Senators Overman of North Carolina and Fall of New Mexico argued for the elimination of this amendment, after which Senator Johnson replied as follows:

"Mr. President, the scope of the argument, I think, has demonstrated conclusively the necessity for the amendment. I beg the attention of my colleagues while I respond for just a few moments to what has been said in behalf of the action of the conferees in striking out this amendment. I beg their attention, because what confronts us now in this amendment is fundamental, and it touches not only us and our action at this particular time, but it touches as well that which is held most dear by all our people.

"As premising what I have to say, I want to make it perfectly clear—and this, I think, has been made plain by my past actions—that there is not anything that the Senator from North Carolina or the Senator from New Mexico can present for the successful prosecution of this war that will not have not only my enthusiastic support but my ardent advocacy in and out of this chamber. I want to make plain again, too, that disloyalty to the nation in this crisis, propaganda that will destroy the morale of those whom we love abroad or those at home who fight behind the line, would be by me as condignly met as any conceivable offense against our people or against our fighting forces; but I must most respectfully dissent from the doctrine that has been announced by the learned Senator from North Carolina and that which has been reiterated by the Senator from New Mexico.



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SENATOR OVERMAN, OF NORTH CAROLINA

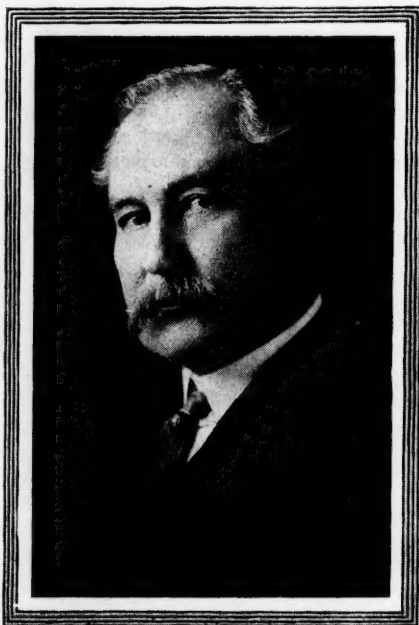
"The Senator from North Carolina says to us, first, that you might just as well insert in this bill the ten commandments, or some equally obvious matter, as this particular amendment. Now follow me, please. First, it is asserted that you might just as well insert in this bill some utterly immaterial matter or some obvious matter as the amendment for which we contend; and in the very next breath these Senators contend—and that contention they demonstrate by the letter of some gentleman connected with the Attorney-General's office—that the insertion of this amendment would give to men charged with an offense the defense that the Constitution of the United States is supposed to give to every man charged with crime; and, forsooth, because this amendment would give to a man charged with an offense under this bill what the Constitution guarantees him and what the law has ever given him in kindred and in cognate actions, for that very reason it is said that it should be eliminated from this bill.

"Now, that is the sum and the substance of the argument presented by the Assistant Attorney-General. He says that certain people quote the Bible in a particularly inappropriate way, and in that fashion indulge a propaganda that ought not to be tolerated. If the Bible be quoted in a fashion that it ought not to be quoted, of course we would prohibit it, I assume, in this time of hysteria.



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SENATOR JOHNSON, OF CALIFORNIA



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SENATOR FALL, OF NEW MEXICO

"But, Mr. President, I cannot assent to the doctrine so eloquently enunciated by the Senator from New Mexico [Mr. Fall] that this is war, and because it is war, a different rule must obtain in relation to the prosecution of criminal offenses than obtains in time of peace. Yes, Mr. President, it is war. It is war from the standpoint of many of us here upon a ruthless enemy until victory shall be won for the United States of America. But, . . . Mr. President, when did it become war upon the American people? When in all this crisis and in all this peril did we have in this conflict war upon the American people so that the safeguards of the Constitution and the rights of the law should be denied unto the American people?

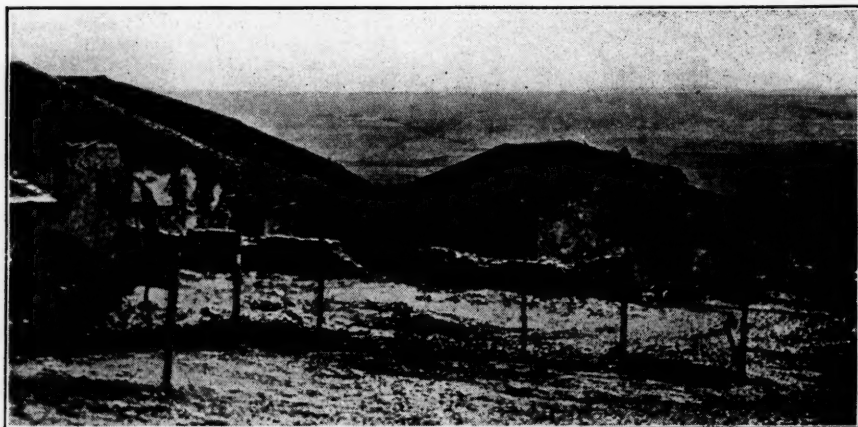
"The doctrine that has been enunciated here by the distinguished Senators, for whom I have not only a profound respect and regard, but of whose views I speak with peculiar diffidence, means that you are warring not upon an enemy, you are warring upon your own people, and you are denying that which has been given them ever since this nation was established. The argument that has been made here today, that in time of war you deny the presumption of innocence in civil courts to men charged with offenses, the argument that in time of war the safeguards that are around a man accused of crime are shorn from him and taken from him, the argument that in time of war substantially

the Constitution is abrogated, and the protection of the law denied to the American citizen, is an argument, Mr. President, to which I cannot subscribe, and to which this popular branch of the Government of the United States of America ought never to subscribe, and it is an argument, I am very glad to say, that has been repudiated by the President of the United States in the letter that he wrote day before yesterday concerning the bill, which was designed to apply martial law to the entire Union."—*Congressional Record, April 24, 1918, pp. 5945-5948.*

This magazine has always stood in defense of free speech and a free press, and has opposed every attempt in the past to encroach upon the Constitutional rights and immunities of the people of the United States. We always shall stand in defense of the interests and liberties of the people. But war, while it lasts, changes the status of things. Unusual conditions are created which have to be met by unusual provisions. Special measures, which may seem very arbitrary and drastic, are necessary if the war is to be prosecuted to a successful issue. Therefore, in the interest of loyalty and patriotism, in the hope that our liberties may be preserved and ultimately made more secure, while the war lasts we meekly and patiently subordinate our individual rights and immunities to the larger right of the nation to preserve its own existence.

The Overman bill as passed is a dangerous innovation, and may be abused by capricious and tactless officials, as Senator Johnson fears, but the American people submit, hoping for the best. They are true and patriotic during this great crisis, when not only our own liberties, but the freedom and happiness of other peoples, and the perpetuity of free institutions everywhere, are at stake; and when even the survival of civilization itself is trembling in the balance, waiting for the outcome of the uncertain fortunes of war. The American people have been put into the crucible of a fiery trial, but they are enduring the test and proving themselves made of no mean mettle. We are all striving to preserve that which we now realize, as we never realized it before, is our highest heritage — LIBERTY.

In this hour of supreme test, every Christian American citizen should pray for President Wilson, upon whom has been laid the greatest burden of responsibility ever placed upon human shoulders, that he may be given wisdom and judgment to guide our nation through this great crisis, and to establish more firmly the genius of democracy, justice, liberty, and tranquillity among all people in the earth. As Christians, this is both our duty and our high privilege.



French Official Committee on Public Information

HERE AMERICA SHED HER FIRST BLOOD IN NORTHERN FRANCE



DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM

The Source of True Peace

By C. P. Bollman

THE editors of *LIBERTY* are not only loyal in conduct, but they are patriotic in sentiment. We cannot, however, close our eyes to the patent fact that as a nation we are in grave danger of adopting autocratic principles and of invoking despotic methods in our efforts to destroy autocracy.

President Wilson himself uttered a warning against this danger when he strongly disapproved a proposal to substitute trial by military courts for trial by civil courts for certain offenses against the government and laws of the United States.

The same dangerous tendency crops out, as we believe, in the demand in some quarters for the suppression, on mere suspicion, of certain religious publications of a strictly nonpolitical character. In this, however, history is only repeating itself.

It is recorded in the second chapter of Daniel that Nebuchadnezzar, king of Babylon, had a dream in which he saw a great image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet and toes part of iron and part of clay. The prophet told the king that the several parts of the image represented kingdoms. Nebuchadnezzar himself, or rather his kingdom, was the head of gold. Then there were to arise other kingdoms of inferior materials, and finally the God of heaven would establish a kingdom which would break in pieces all earthly kingdoms and stand forever.

In common with all kings, it was Nebuchadnezzar's hope that his kingdom and his house should abide forever. When Daniel told him the meaning of his dream, the king apparently accepted it as from the living God; but later we find him making a great image more to

his own liking than the one he saw in his dream. This image was of gold throughout, showing clearly that the king no longer accepted the idea that there would arise other kingdoms, and that finally they should all fail and the God of heaven establish a kingdom.

There are many Nebuchadnezzars in the world today. Few rulers are willing to believe that their nation will presently give place to another, and that finally all will utterly fail, and that because of that failure the God of heaven will overthrow all human authority, destroy the earth, and from its ashes make a new earth in which he himself will be the only King.

But this is practically what all Christians originally believed, and what many still teach, with some differences in minor details. Such a belief, however, involves no disloyalty to existing governments. Such teaching is not in the nature of a political propaganda. One may be a good citizen and more strongly attached to the government under which he lives than to any other, even though he believes that it will in the course of time give place to a perfect theocracy.

But in general, civil rulers do not like that sort of thing. Its tendency is to weaken one's interest in the governments of earth, and, indeed, in earthly affairs generally. Mr. Moody, the noted evangelist, likened this world to a sinking ship, and declared that as a Christian it was his business to save as many as possible out of it. We believe that Mr. Moody took but little interest in purely civil matters. Like Nehemiah, he felt that he was doing a great work and could not come down.

The early Christians held aloof from participation in civil affairs because they regarded themselves as members of the kingdom of heaven, awaiting only the return of their King, which return, as they believed, could not be long delayed. They were not disloyal to Rome, but were to a degree indifferent to the empire which they regarded as only transient. And for this they were persecuted

to the death. It was held that disbelief in the gods was disloyalty to the Roman state, which was in an important sense regarded by Romans as the greatest of all the gods.

It is much the same now. Teaching that earthly governments are to fail and be superseded by the everlasting kingdom of God, is felt by some in this country to be pro-German. In Germany, Austria, and Turkey it is regarded as pro-Ally; while in very truth it is wholly nonpolitical.

To us the most alarming thing about this war is the seeming readiness of some people—not merely a few, but many—to be willing to destroy individual liberty of belief and expression in the supposed interests of civil authority. But this is not necessary. A man may believe in the second coming of the Lord Jesus Christ, and that this may occur soon, and at the same time be sincerely attached to the government under which he lives, believe it to be the best in the world, and ardently hope for the triumph of its arms. Such is the writer's faith touching religion, and such are his sentiments concerning the American Government and the principles for which it is now fighting. As against any other government in the world we stand for the Government of the United States; but as between this Government and the everlasting kingdom of God, we can and do pray, "Thy kingdom come."

We believe that as a political proposition the United States is engaged in a just war, and every day we pray that right and justice may prevail against violence and wrong. We wish for peace, but as we view the matter, only the coming of the King of kings can give to the world that lasting peace which we all long for, but about which the teeming millions of earth know so little; and which only God can give and only his power preserve.

"O THAT thou hadst hearkened to my commandments! then had thy peace been as a river." Isa. 48:18.

Profiteering *versus* Patriotism and Christianity

By C. S. Longacre



THIS great war is testing the mettle of a large number of persons. We would never have known how large a number of grafters there are in this country, if this war had not afforded them opportunity to manifest their true character. Some people ostensibly conform to moral standards when not assailed by temptation, but this is no test of moral character. Many shout their platitudes of patriotism on the Fourth of July, but the rest of the year they trample upon right, liberty, truth, and justice. The boy who hesitates to face the fiery mouth of a cannon, they unhesitatingly brand a coward and a slacker, while they, for "the love of money," would furnish him with defective weapons and adulterated foods.

Some men who are loudly advertising their patriotism and their loyalty to their country, do not hesitate to put personal monetary interests above the safety of the Republic and humanitarian considerations. Dollars and cents are put above human lives. When men violate solemn contracts and promises made to the Government, jeopardizing the safety of the nation to satisfy their greed for filthy lucre, we cannot call them patriots.

It is time that we began to estimate things at their true value. Real patriotism is not measured by the accumulation of material things, when one's country calls for self-denial and sacrifice. Some people's patriotism and Christianity, if put into the balances of Infinite Justice at such a time as this, would be found to be lighter than vanity.

The man who takes advantage of this war to "corner" commodities and inflate prices, who engages in the business of profiteering at the expense of his country and humanity, and thereby jeopardizes the safety of democracy and the lives of suffering peoples, will find that the glory of such riches is like the fading rose, the sweetness of such pleasure like the nectar of the poisoned cup, and the fame of such honor an empty shell.

We can have only pity for the person whose vision is so circumscribed by his own narrow ideals that he cannot see beyond himself, his own needs, his own pleasure. All that such a person will ever enjoy is the fleeting, transitory things that appeal to his own covetous nature.

There are some things higher and sublimer than selfish desires and heartless platitudes. There are some things sweeter and holier than earthly pleasure or ill-gotten treasure. The glory and majesty of man is unfolded in the fulfilment of his obligations to God, to his country, and to humanity. The happiest hour in a human life is when one, looking for the last time upon the shining sun in the heavens, is privileged, as he reviews his life work, to say conscientiously and honestly: "I have oppressed and defrauded no man; I have scattered sunshine and blessing along the stream of life; I have lived to make other lives happy, and this world is better and happier because I lived in it."⁴

If the Government had not checked the avarice and greed of some profiteers

by special legislation, there is no telling to what length these money sharks would have gone. The man who makes the war an excuse to inflate his rent, and serves notice on his poor tenants to vacate because he can get double the price for his rooms, is a war grafter. The jobber or dealer who asks three or four times the price he paid for his wares because war conditions prevail, is not a loyal citizen of his country.

Why should the fathers and mothers who are sacrificing their sons, giving their savings, and economizing in every way to assist their country, be exploited by money hoarders? Yet when these fathers and mothers grieve over the loss

of their sons, they are stigmatized as slackers by these same profiteers.

Many of the profiteers are hiding under the garb of religion, and displaying the stars and stripes as an evidence of their patriotism. But there is no Christianity or patriotism in the soul of any man who stoops so low as to exploit the vital interests of his country and the necessities of suffering humanity for self-aggrandizement, when the life of the nation is in the balance. Everybody should economize and sacrifice. This is no time to manufacture millionaires. Liberty, justice, and democracy demand our mutual sacrifice and co-operation during this hour of national crisis.

THE EFFECT OF THE REFORMATION ON CIVIL AND RELIGIOUS LIBERTY

By Paul N. Pearce

LIKE other great events in history which really are not appreciated for their greatness until a time is reached sufficiently far distant to gain a clear perspective of their influence upon civilization, the Reformation stands out on the pages of history as the greatest liberty-bestowing movement in the annals of the world.

The term "Reformation" is here meant to include the movements begun by Knox, Calvin, and the Wesleys, as well as the German reform inaugurated by Luther. While the doctrines and beliefs of these various teachers differed widely, each contributed his share to the success of the Reformation. Protestantism could not have been Protestantism had it not opened the way for those holding differing views to preach them as they chose.

The influence of Protestantism upon civil and religious liberty is becoming more evident year by year. From one viewpoint it has been said that the Reformation was the cause of the present world struggle. Says Dr. Swisher, of George Washington University:

"This war is a war for civil liberty, and is a direct result of the seeds of constitutional civil liberty which were given life at the time of the Reformation."

At first this may seem remote from the actual facts, but we are safe in assuming that the Reformation is at least indirectly the cause of the greatest war in history. Men dare today to resist autocracy, because of the principles taught four centuries ago.

Inasmuch as Protestantism is based upon the principle of the rights of the individual, one is justified in expecting that it would be favorable to liberty, both civil and religious. Heeren's four-period divisions of the Reformation makes this clear.

During the opening period, from 1517 to 1556, Francis I and Charles V kept up a continual rivalry, and although neither of these took his stand for the Reformation, yet their enmity against each other gave opportunity for it to develop and expand.

During the upheaval in Germany as a whole, liberalizing influences were at work also in the component parts of the

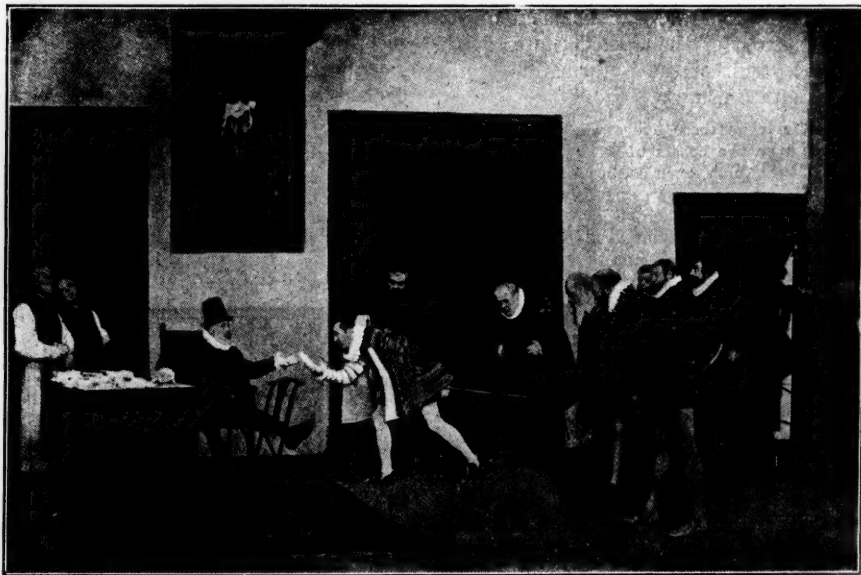
nation. Indeed, it may be assured that the Germany of the seventeenth century enjoyed more civil and religious liberty than does the Germany of today. Germany was in this respect the chief benefactor in the first period of the Reformation.

In the period from 1556 to 1603 took place the revolt in the Netherlands. The principal nations on the stage of action were Spain and England. They were the contending powers, while France, undergoing a political change, was as a house divided against itself. The champion of Protestantism was Elizabeth, while Philip II stood at the head of the Catholic forces. In order to strengthen her own position, Elizabeth gave aid to the insurgents in the Netherlands and in Scotland. It was during the long reign of this queen that the agitation of constitutional questions gained headway, and there was laid a firm foundation for the work of the future. In the latter part of this second period the republic of Holland arose, as it were, from the depths of the sea.

France, during the third period, from 1603 to 1648, regained its European as-

cendancy, but upon the unfortunate death of Henry IV France was again reduced to a second-rate power. England was at this time under the reign of the Stuarts, who, with their reactionary ecclesiasticism and subserviency to Spain, sacrificed, to a large degree, the influence of their country in the politics of Europe. The Thirty Years' War, including, at first, Austria and Bohemia, and later, by conquest, the Palatinate, finally involved all Europe.

In the active sympathy which existed between Austria and Spain, peril for Protestantism was evident, and the balance of power in Europe was threatened. The German Protestants received substantial aid at this time from France, which had been again reinstated in the political society of Europe by Richelieu. The part which Sweden took with France brought the northern kingdoms into closer touch with the rest of Europe, and by the treaty of Westphalia, Europe presented fairly peaceful conditions. This memorable treaty served also to bind together more closely the religious parties in Germany.



A DELEGATION FROM HOLLAND TO PHILIP II, PRAYING FOR INHERENT RIGHTS

During the fourth period (1648-1702) Louis XIV assumed the leadership of absolutism, while William III (Prince of Orange) supported the cause of Protestantism and civil liberty. By his efforts constitutional freedom was firmly established in England. Prussia now assumed the place formerly held by Sweden as the first of the northern kingdoms.

Undoubtedly the greatest example of the achievement of political and religious liberty is that of our own country. During the absolutism of the Stuarts, the American colonies made rapid growth as men sought asylum here from that tyranny, and the foundations were laid for the future Republic of the West. In the opinion of Dr. Fisher, England and Holland, in their example of constitutional and political liberty, opened the way for the founding of the Republic of the United States of America. He states it thus tersely:

"Without the victory of constitutional liberty in England, and without the political example of Holland, the North American Republic could not have arisen."

Heeren, in his "Political Consequences of the Reformation," is very plain in his statement that the establishment of the government of the United States was a direct result of the Reformation of the sixteenth century:

"Who were those exiles who set themselves down upon the coasts of a new world, in the forests of North America, because in that older land from which they came they were not suffered to worship their God after their own fashion? Were they not to the amount of four fifths of their number men banished across the ocean by the Restoration in England? It is true that these plantations were founded during the reign of Elizabeth, but it is a notorious fact in history that the stormy period of the Stuarts was also the period of their first prosperity. . . .

"Thus the political consequences of the Reformation spread themselves even beyond the ocean: and thus it is an undoubted truth that without the Reformation there would have been no free states of North America. Reader, look beyond the Atlantic, to that new world where Europe is represented in its young and vigorous offspring! then look back to Luther and Tetzels, and then attempt, if thou darest, to foretell the effect of the Reformation."

The effect of the Reformation has been even greater on religious liberty than on civil liberty, for religious liberty assured us civil liberty in a higher degree and larger measure than would otherwise have been possible. By the incorporation of these two principles in the Constitution of the United States, this nation has "led the whole world out of darkness into light, and seems destined to a still greater leadership."

Who would dare to say that the Reformation has ceased to have its effect on the history of the world? In all the great nations of Europe men have liberty to worship God according to the dictates of their own conscience. Even in China and Japan have the doors been opened to welcome the missionary, the teacher of religious liberty. Slowly, one by one, the nations of the world have bowed, not to the country, but to the spirit of the Reformation.

Through all the turmoil of nations, through all the martyrdom of the Reformers, and through the bloodshed of the Inquisition, Protestantism has stood as the true exponent, not only of religious freedom, but also of political freedom, as exemplified in the great democracies of today. Says one writer:

"All the religious liberty known today, either by individuals or by states, or yet by the churches, is due to the Reformation."

Four hundred years have passed and the work of this great revival has not stopped, nor will it ever stop while time shall last, and men aspire to self-government and self-development. For our nation to take a single backward step, and deny to the individual his God-given right to life, liberty, and the pursuit of happiness, would be a downward step and treason to our cherished institutions and our modern civilization.

In so far as America upholds the principles of liberty, justice, equality, and fraternity, just so far will she receive the seal of divine approval. As dear to the soul as life itself is LIBERTY. May this sentiment ever find ready response in all American hearts.

Sunday Picture Shows

The Same Old Deceptive Plea,—“Desecration of Our Sabbath Day”

By Arthur L. Manous

ON the Sunday before Christmas Eve last, at Nashville, Tenn., three of the leading moving picture theaters threw open their doors in the “afternoon for the benefit of the Empty Stocking Fund.” “No admission was charged, contributions being entirely voluntary.”

This Sunday opening of the theaters was condemned by “the congregation of the Grace Cumberland Presbyterian Church,” they voting “unanimously” “against Sunday picture shows, playing even for charity, believing Nashville is capable of taking care of her poor without this desecration of the Sabbath.”

The Waverly Place Methodist Sunday School also unanimously adopted the following resolution:

“Resolved by the Waverly Place Sunday School, That we most heartily commend our mayor, Hon. Wm. Gupton, in using every power of our city government to prevent the desecration of our Sabbath day. The specious plea of charity, under which some theaters seek to open the way for Sunday theaters, is the same old deceptive plea used by Satan to deceive and destroy mankind.

“Breaking the Sabbath day is not charity, but the opposite of charity. It tends to destroy religion, the spring of all charity. Our great government is the product of Christian civilization, and it cannot last if we disregard and violate the commandments of God, one of which is ‘to honor the Sabbath day and keep it holy.’

“Those who would destroy the Sabbath are destroying our government and endangering all that is best in our home, our country, and its government. We urge all our people to unite in repelling every effort to destroy the Sabbath, and to support our mayor and all other officials in honoring the Sabbath day and keeping it holy.”—*Reported in the Tennessean and American of Dec. 24, 1917.*

The writer wishes to say that he personally has no interest in theaters, as he never attends them: but he does wish to

call attention to the facts and principles involved.

The show managers, who, we presume, are not church people, are condemned and accused by the good church people, of using “the specious plea of charity, under which some theaters seek to open the way for Sunday theaters,” which plea, they claim, “is the same old deceptive plea used by Satan to deceive and destroy mankind.”

On the other hand, are not the good church people truly practicing deception by using a similar “old deceptive plea” themselves when they quote the fourth commandment of the decalogue in support of the first day of the week, commonly called Sunday, as the Sabbath of God, which should *therefore* be kept holy?

Of the two deceptions, which is the greater? In fact, is the theater manager, who doubtless does not claim to be a Christian and who knows that Sunday is not a sacred day, really practicing any deceit at all by opening his theater on Sunday? But what say you, honest reader, of the good church people who wrest the fourth commandment of the decalogue into supporting a day of which it says nothing?

Every Sunday school child who is old enough to unite intelligently in “unanimously” adopting a resolution against Sunday shows, certainly is old enough to know that the fourth commandment of the decalogue *names* and *supports*, not the first day of the week, commonly called Sunday, but “the seventh day” of the week, commonly called Saturday, as “the Sabbath day” to be remembered and kept holy. The fourth commandment itself is plain, and reads in full:

"Remember the Sabbath day, to keep it holy Six days shalt thou labor, and do all thy work: but *the seventh day* is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested *the seventh day*: wherefore the Lord blessed the *Sabbath day*, and hallowed it." Ex. 20: 8-11.

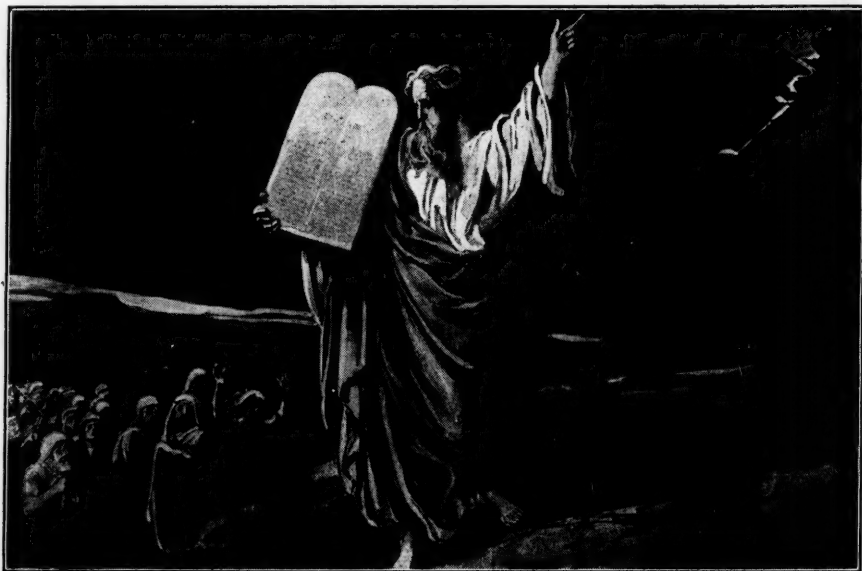
The record of the creation of God referred to here as having been accomplished "in six days," is found in Genesis, chapters one and two, and is concluded in these words:

"Thus the heavens and the earth were finished, and all the host of them. And on the *seventh day* God ended his work which he had made; and he rested on *the seventh day* from all his work which he had made. And God blessed the *seventh day*, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 1-3.

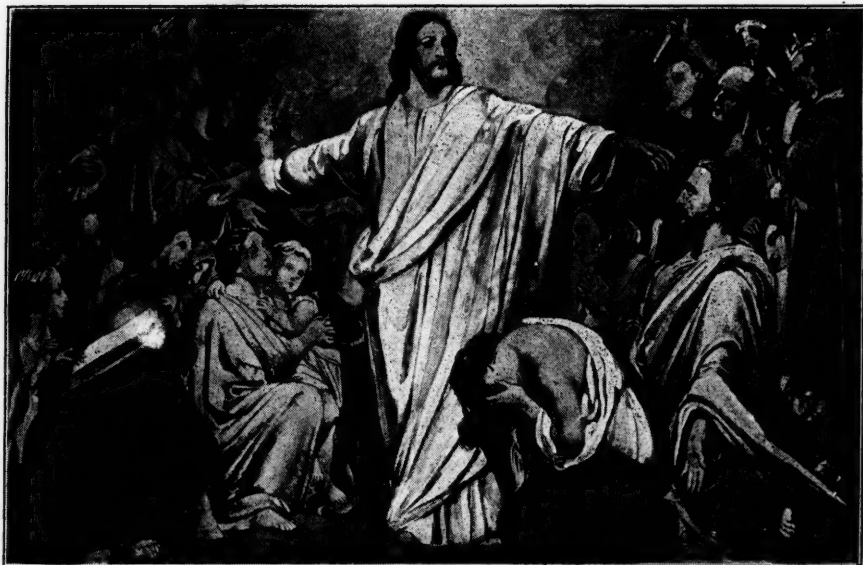
The honest reader, whether he be a churchman or a theatergoer, can readily see that there is absolutely nothing in either of these inspired records to sanction a first day, or Sunday, Sabbath.

Then why should the good church people quote the fourth commandment of the decalogue in support of Sunday observance? Is it not a deception, and a willful wresting of the Scriptures, for intelligent churchgoing people to try to make it appear that the fourth commandment supports the man-appointed Sunday Sabbath? It surely and truly is. If theaters are an evil on Sunday, why are they not on all days? Then why do not our good church people, who condemn theatergoing on Sunday, also condemn it on all days of the week, and *stay away from them*? "O Consistency, thou art a jewel!"

LET the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World. — *Report of Senate Committee on the Post Office and Post Roads, Jan. 19, 1829.*



MOSES WITH THE TABLES OF THE LAW



THE MINISTRY OF LOVE

Only Loving Service Acceptable

By W. J. Stone

GOD does not force any one to obey him. God is love, and loving service alone is acceptable to him. So he says, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." "If ye love me, keep my commandments." "Love is the fulfilling of the law." John 12:47; 14:15; Rom. 13:10.

Men are not won to the service of God by compulsion, but by the "great love wherewith He loved us," in giving his Son to die for us. "The love of Christ constraineth us." Eph. 2:4; John 3:16; 2 Cor. 5:14. In the most tender words the Lord appeals to us to accept salvation. He says, "Come now, and let us reason together: . . . Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

The disciples of Christ employed the same means in winning souls. They sought no help from the civil power; but

by the aid of the Holy Spirit they appealed to the consciences of men. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

The power of God to convert sinners is not in the civil law, but in the gospel. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

A backslidden church seeks the aid of the civil power in carrying forward its work, and would compel men to be religious. "Babylon is fallen, is fallen, that great city [city of churches], because she made [or compelled by law] all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

Revelation 14:9-12 gives a clear vision of how God regards the compulsion of men in matters of conscience:

(Concluded on page 92)

Automobiles and

By C. P. Boll

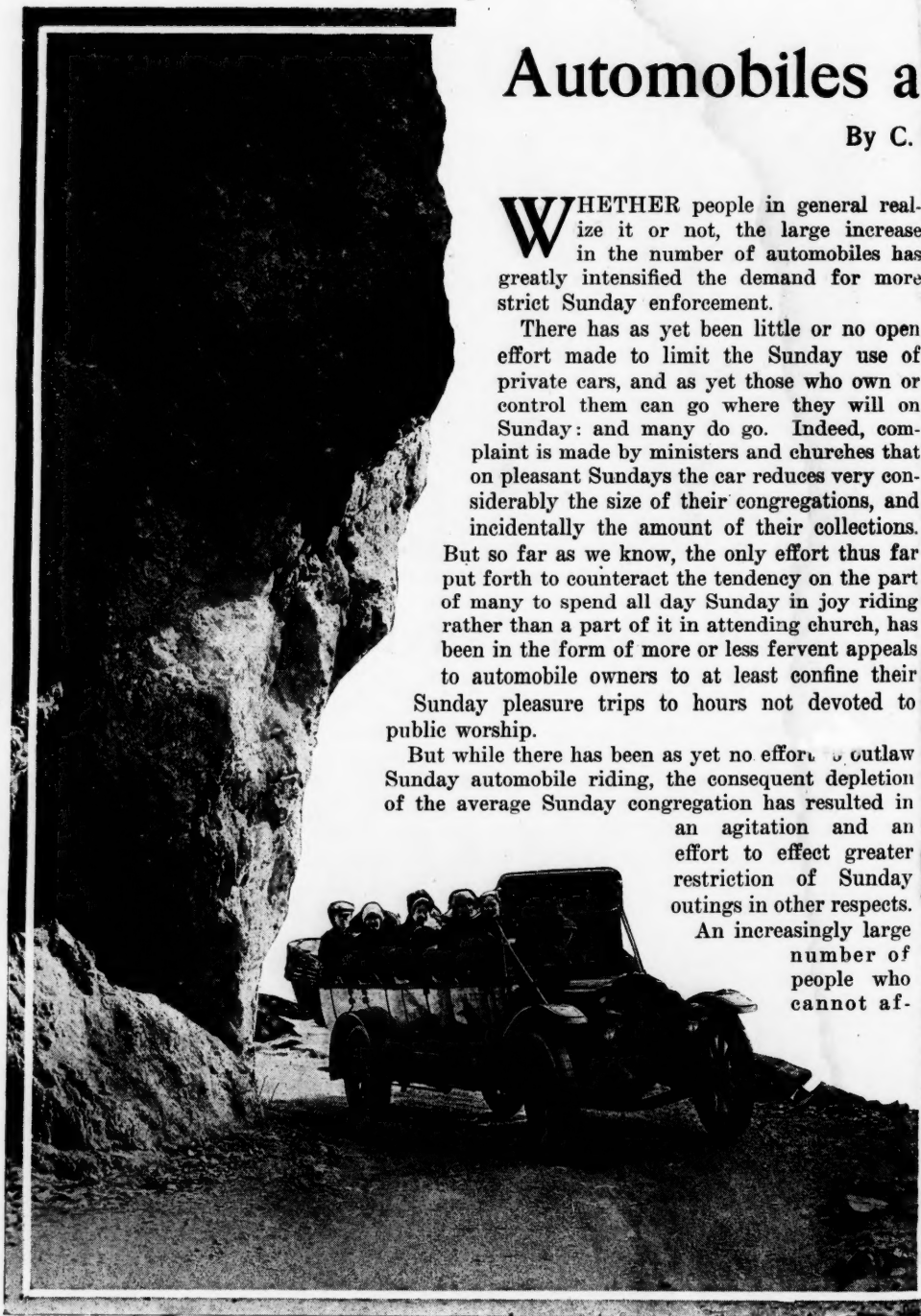
WHETHER people in general realize it or not, the large increase in the number of automobiles has greatly intensified the demand for more strict Sunday enforcement.

There has as yet been little or no open effort made to limit the Sunday use of private cars, and as yet those who own or control them can go where they will on Sunday: and many do go. Indeed, complaint is made by ministers and churches that on pleasant Sundays the car reduces very considerably the size of their congregations, and incidentally the amount of their collections.

But so far as we know, the only effort thus far put forth to counteract the tendency on the part of many to spend all day Sunday in joy riding rather than a part of it in attending church, has been in the form of more or less fervent appeals to automobile owners to at least confine their Sunday pleasure trips to hours not devoted to public worship.

But while there has been as yet no effort to outlaw Sunday automobile riding, the consequent depletion of the average Sunday congregation has resulted in an agitation and an effort to effect greater restriction of Sunday outings in other respects.

An increasingly large number of people who cannot af-



and Sunday Laws

C. P. Bollman

ford to own and operate private cars, patronize the Sunday street cars, interurbans, and steam railway lines; and the end is not yet. A, who has no car of his own, sees B and his family headed for the country on a fine Sunday morning just before church time. A's family are nearly ready to start to church, but a new thought has entered A's mind, and he says to his wife: "There goes B, my foreman, and his family in their car, bound for a day in the country. We have no car, but why not go out by trolley car to some near-by resort instead of going to church? You know you and the children seldom see the country, and really I myself feel the need of the change." And the wife says, "Well, John, I dislike to miss the church service, and to have the children away from Sunday school, but if you and they really want to get out of town for a few hours, I do not object. It does seem a little hard to be shut up here in the city week after week."

And so the whole family take such a quiet outing as they can by aid of public conveyances, and the minister, noting their absence from church, and the deacon, feeling the collection

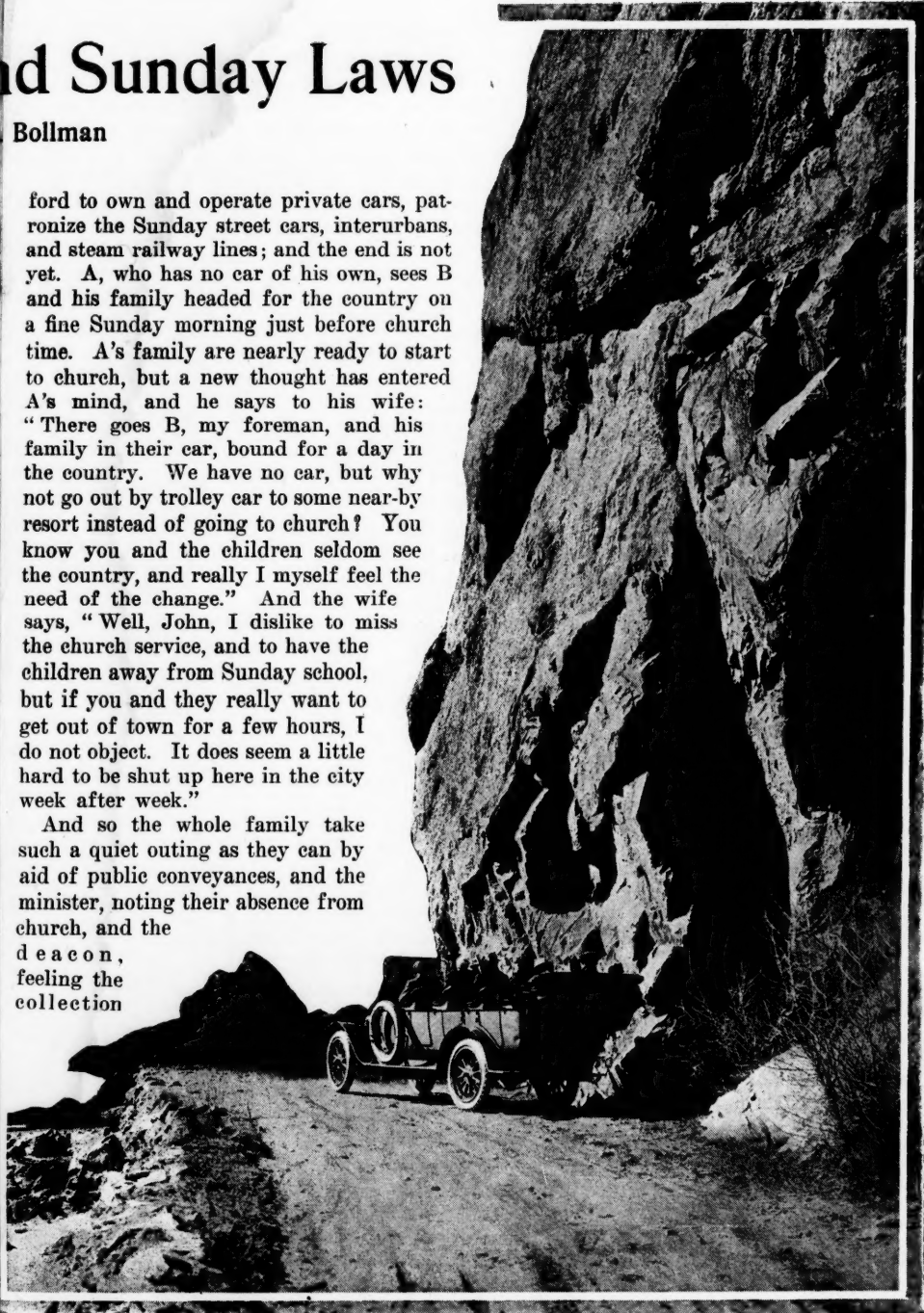


plate just a little lighter than usual, both resolve to renew the somewhat quiescent agitation for a more rigid Sunday law, one that will stop Sunday excursions and as far as possible keep people in the city on that day.

But of course neither pastor nor deacon dares to give the true reason. It would never do to say, "We want a law to fill our church, and incidentally to swell the Sunday contribution;" but they say, "There are so many thousands of poor men working on the street- and steam-car lines, who need the day off, that in the interests of labor we demand that Sunday travel of all kinds be reduced to the minimum by means of stringent laws that will secure to these poor men their day of rest."

The real object, however, of Sunday laws is not to secure to the workingmen their day of rest, but to force upon them such a day, a day so barren of all other employments and enjoyments, as to cause them to seek relief from ennui by attending church.

Of course the object is a worthy one. People ought to attend church; they ought to worship God: but the state ought not to attempt to compel this, even indirectly.

There is a principle of law that forbids the doing of a thing indirectly that may not be done directly. There is an element of fraud or deception in everything of that kind, *no matter how worthy the object*; hence the rule of law referred to.

In his book, "The Sabbath for Man," Dr. Wilbur F. Crafts, a professional agitator for Sunday enforcement, devotes a whole chapter to an attempt to show that Sunday laws are consistent with liberty; but instead of showing that, he shows very clearly their religious character, and their real purpose. One of his propositions is that "the right of rest for each requires a law of rest for all."—Page 206. In other words, all must rest or none can do so! The proposition is negatived every week in the year in all our cities, for there are

in all these centers of population many conscientious persons who do rest while others work. Even the insignificant minority of only seven tenths of one per cent of the total population,—Seventh Day Baptists and Seventh-day Adventists, at whom Mr. Crafts sneers,—find no difficulty in keeping the Sabbath with all the world busy around them.

But the real purpose of Sunday laws is confessed by Mr. Crafts on page 139 of his book, where he approvingly quotes from another this expression of opinion: "Once take away the sacredness of Sunday, and you only open another twenty-four hours to the avarice and cupidity of man." And again a similar quotation is introduced on page 186 in support of the Crafts idea: "The barrier between a day of rest and religion, and one of drudgery and dissipation, is *only the sacredness of the day*" (italics mine). "From the rough hodman to the accomplished editor, *the sacredness of the day is the laborer's only shield*" (italics his).

Mr. Crafts insists that it is the duty of the state to preserve what he calls the Sabbath, and then attempts to prove that an essential feature of that institution is its sacredness. But how can such a day be a "civil Sabbath"?

If a religious rest day recognized and enforced by law becomes thereby a "civil Sabbath," does not a church recognized and supported by the state become a civil church?—Most certainly it does.

The fact is that Mr. Crafts wants not only the several States, but likewise the nation, to enforce by civil law an institution which is by his own showing essentially religious, an absolutely essential element of which is sacredness. Do we not rightly insist that the success of such a propaganda would practically mean a union of church and state?

Our position is that Sunday laws should be only permissive; that is, they should seek to secure to as many as possible the privilege of rest, but attempt to impose it upon none. Let the individual

who desires Sunday rest have it, if possible, but require no one to take it. Do not force any man to defend a civil action upon his rest day. So far as all legal matters are concerned, let the twenty-four hours commonly called Sunday be *dies non*, but compel no one to treat either that or any other day as sacred time. Enact no law for the purpose, either avowedly or covertly, of enforcing the observance of a religious day. The so-called civil Sabbath is a fraud in the respect that it is simply and only a religious institution sought to be enforced upon the people by civil penalties.

True, it is asserted that the Sabbath

is essential to the best interests of the state, but so is Christianity, and exactly the same argument has been used to defend the Inquisition. "True religion," said the defenders of persecution, "is essential to the well-being of the state, and the Inquisition is essential to the continued existence of true religion."

Might not the civil Sabbath argument be well described in the words of the prophet? —

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." Isa. 28: 17, 20.

SUNDAY LAWS UNCONSTITUTIONAL

By Varner J. Johns, A. B., LL.B.

A CONSTITUTION is defined as "the fundamental law of the state whereby the government is organized and maintained and in which fundamental principles are asserted." A constitution shall contain only matter of a fundamental and permanent nature. The constitution is the supreme law of the land, and as such is the very bulwark of freedom. The founders of our Government were men of vision. They realized that the liberty for which they had struggled, should be safeguarded, and that future generations should be protected against any encroachments upon that freedom. The Constitution is the embodiment of the principles for which they fought.

There are certain natural rights which are inherent in every man. The most prominent of these are the rights of civil and religious freedom. In the majority of the governments of past ages these rights were not protected, and the inevitable result was the decay and ruin of the state. The pride of Americans is their freedom. "The land of the free" is most certainly "the home of

the brave." Patriotism is developed in the man who is proud of his native land. We think of the United States as the only land of entire civil and religious freedom, and we are justly proud of the nation that has protected these fundamental rights. For this reason America's loyal sons are willing to give up their lives to defend those principles against the encroachments of foreign autoeracy.

In a well-known case (*Downs vs. Bidwell*, 182 U. S., 244) Mr. Justice Brown refers to these natural rights and the inability of Congress to infringe upon them. He said this, among other things:

"Thus, when the Constitution declares that 'no bill of attainder or *ex post facto* law shall be passed,' and that 'no title of nobility shall be granted by the United States,' it goes to the competency of Congress to pass a bill of that description. Perhaps the same remark may apply to the First Amendment, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' . . . We suggest without intending to decide, that there may be a distinction between certain natural rights enforced in the Constitution by prohibition against interference with them, and what may be termed

artificial or remedial rights, which are peculiar to our system of jurisprudence. Of the former class are the rights to one's own religious opinions and to a public expression of them, or, as is sometimes said, to worship God according to the dictates of one's own conscience, etc."

In reality, then, Congress is incompetent to legislate on the natural, inherent right of religious freedom. History shows conclusively that religious legislation has brought religious intolerance and certain ruin to all governments which have infringed upon the rights of conscience.

The First Amendment to the Constitution guarantees the right of religious freedom, and forbids the Congress from passing a law that violates that right. Notwithstanding this fact, for a number of years certain men have incessantly labored to have a Sunday rest law passed by Congress. A Sunday law is essentially a religious law. A law on baptism, a law for the observance of the Lord's Supper, a law compelling every one to accept Christ, would be just as reasonable as a Sunday law. Religious bigots realize only too well that a Sunday law is the most effective entering wedge to recognition of religion by the state. When one religious law is passed, it is easy enough to pass another, and history can give us some idea of the result. Trample upon the consciences of men, and the way is paved for religious persecution.

A true American spirit would not seek to bind upon the people of this nation stringent Sunday rest laws. Rather should there be an awakening to the fact that many of the State statute books are already burdened with these irrational laws — relics of the Dark Ages and Puritanical times. The Sunday rest laws found upon the statute books of many States are out of harmony with the spirit of the United States Constitution. And yet the alarming fact confronts us that great federations are being formed, one of their cardinal principles being the securing of further Sunday laws, not only in the States, but in the national Government as well. May God awaken the



THE ORDINANCE OF BAPTISM

A law on baptism would be just as reasonable as a Sunday law.

American people to the dangers of such legislation. "Eternal vigilance is the price of liberty."

Freedom of Worship in the United States

BY freedom of worship is meant "freedom to worship God according to the dictates of one's conscience." Every person in the United States enjoys this liberty at present; the question is: What guaranty has he that this freedom will not be curtailed or taken away? To determine this, it is necessary to know from what source this liberty is derived. Does it come from the Federal Government or from the State, or is it inherent in the individual? Evidently a man has a right to worship God all alone on a desert island as well as in a crowded city; and as this right belongs to him inasmuch as he is a rational creature, a human being, it is a natural and inalienable right which can neither be lost nor delegated to another.

Our Government, both Federal and State, is carried on by delegated powers, as is clearly indicated in the Tenth Amendment of the Constitution: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Now, as the right to religious worship is a natural and inalienable right, the people cannot delegate it to the Government, either State or Federal.



THE LORD'S SUPPER

A law for the observance of the Lord's Supper would be just as reasonable as a Sunday law.

But is this right recognized by the various States and by the United States in a practical way? One of the essential functions of the government is to protect the rights of its subjects; does our two-fold Government give any guaranty that this right to freedom of worship shall be always preserved and protected? We need only concern ourselves with the recognition of these rights by the Government; for when a government officially recognizes a right of its subjects, it is bound by the very purpose of a government to protect its subjects in the exercise of that right.

So far as the States are concerned, we can limit our examination to the thirteen original States; for no new State was admitted to the Union until it had inserted in its constitution a guaranty of freedom of worship, as will presently appear. After the Declaration of Independence, most of the States, in accordance with a recommendation of the Continental Congress, framed a constitution in harmony with the principles of that document. In every one of these constitutions in force at the time of the passing of the First Amendment, 1791, there was a provision which guaranteed freedom of worship. This guaranty was included in the Bill of Rights in those States that had drawn up one, otherwise it was contained in the Constitution itself. The Bill of Rights is the American equivalent of the Magna Charta of England.

Thus (1) Virginia, in its famous Bill of Rights of 1776 declares: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience." (2) Pennsylvania, 1776; (3) North Carolina, 1776, and (4) New Hampshire, 1784, declare freedom of worship to be a natural and inalienable, or inalienable, right. (5) Maryland, 1776, calls it a duty; (6) Massachusetts, 1780, a right and duty; (7) New Jersey, 1776, an inestimable privilege. The free exercise of religion is guaranteed by (8) Georgia, 1777; (9) New York, 1777; (10) Delaware, 1776; and (11) Rhode Island, in the Royal Charter of Charles II, 1663, to which it adhered until it formed a constitution in 1844. (12) Connecticut did not frame a constitution until 1818; in this it decreed: "That the enjoyment of religious profession and worship without discrimination shall be forever free." (13) South Carolina, in its Constitution of 1778, proclaimed a State religion; but in 1790 it gave this up, ratified the ten Amendments (being the fourth State to do so), and within three months had drawn up and ratified a new constitution in which freedom of worship was fully guaranteed: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within the State to all mankind."

The first ten Amendments to the Constitution were ratified in 1791, the first being as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." This Amendment is in the nature of a bill of rights by which Congress adds its guaranty to that of the States, declaring that these rights shall

never be infringed upon. The example of South Carolina shows that the States considered themselves bound to conform their constitutions to the provisions of this Amendment.

Freedom of worship was now forever secure in the original States; but regarding the States since admitted to the Union, is it equally secure in these? To answer this question it is only necessary to refer to the famous Ordinance of July 13, 1787, providing for the government of the Northwest Territory (the only territory possessed by the United States at that time), and for the admission of States to be formed out of it. This Ordinance was reaffirmed in the first session of Congress held after the ratification of the Constitution, and was signed by George Washington Aug. 7, 1789. It shows that in the opinion of Congress the United States had a special mission to spread the principles of civil and religious liberty:

"Ordinance 12. And for extending the fundamental principles of civil and religious liberty which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish these principles as the basis of all laws, constitutions, and governments which forever hereafter shall be formed in the said territory: to provide also for the establishment of States and permanent governments therein, and for their admission to a share in the Federal councils on an equal footing with the original States, at as early period as may be consistent with the general interest:

"It is hereby ordained and declared by the authority aforesaid (the United States in Congress assembled), that the following articles shall be considered as articles of compact between the original States and the people and States in the Territory, and forever remain unalterable unless by common consent, to wit:

"Article First. No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments in the said Territory.

"Article Third. Education to be encouraged.

"Article Fourth. States formed, to remain in the Union forever.

"Article Sixth. No slavery."

The provisions of this Ordinance, originally designed for the Northwest Territory, were applied to each new accession of territory and were used as a basis

for the admission of all States into the Union. The leading idea in the Ordinance is that a new State must measure up to the standard of the old States before it is fit to be admitted into the Union on an equality with them.

Before the Civil War the incorporation in the State constitution of such of the articles of the Ordinance as were prescribed by Congress, was accepted as a sufficient guaranty of its compliance with the requirements of the compact; but since 1864 the compact itself had to be agreed to by the people in convention and its provisions inserted in the State constitution before statehood could be acquired, as is clear from the enabling act of any State admitted since 1864.

Besides the protection afforded by the compact with the United States Government, eighteen of the new States have the guaranty of freedom of worship assured by treaties between the United States and foreign powers. Thus in 1803 the United States in a treaty with France guaranteed freedom of worship to the inhabitants of the Territory of Louisiana, out of which twelve States were formed; in a treaty with Spain in 1819, the same provision was made for the people of Florida; in a treaty with Mexico in 1848, the same provision was made in favor of the inhabitants of the territory ceded by Mexico, out of which five States were formed, making a total of eighteen States in all.

In conclusion it is interesting and instructive to see how Congress interprets the First Amendment when applying it to citizens of a Territory governed by the United States. "An Act to provide for the Civil Government of the Philippines, 1902," Section Five of this act declares: "That no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed."—*Thomas J. Livingstone, S. J., in America, May 4, 1918.*



ISRAEL IN CAPTIVITY

Why the Hebrew People are Prejudiced Against Christianity

By F. C. Gilbert

IT seems difficult for many to understand why the Jews, that liberty-loving people who have for thousands of years so nobly stood for the principles of justice, liberty, and equality, are so bitterly prejudiced against the Christian religion, especially when among the fundamentals of Christianity are life, liberty, and the pursuit of happiness. While a large number of the modern Jews know comparatively little of this bitter feeling of their ancestors and of their orthodox brethren, the feeling has existed for hundreds of years, and still exists to a large extent.

But this bitterness and resentment has not always existed. The majority of the early Christians were Jews. We read in the Sacred Scriptures that in Jerusalem and in Judea there were thousands of Jews who were believers in the pure teachings of the Master. The early

church evangelized the world in a little more than thirty years, and this was done mostly by the Hebrew people. Then why has this bitter prejudice existed, and why does it continue to the present time? There are at least two reasons for this attitude of hostility:

1. The wrong education the people received from the rabbis in the early days of Christianity. As the gospel extended among the Jews and through the Jews, the ecclesiastical leaders feared for their popularity and position. They therefore perverted the teachings of the Old Testament, and in this way turned many of the children of Abraham from the path of rectitude, and created prejudice against Christianity.

2. The attitude of professed Christianity toward the Hebrew people. Beginning with the first part of the second century of the Christian era, when apos-

tasy began in the church of Christ, and paganized Christian ideas supplanted the truths of the Bible, the Jews fell into disfavor with the Christianized pagans.

By degrees this feeling of hatred increased; and as rapidly as truth was lost sight of, the sentiment of dislike toward the Jews increased. With the growth of papal influence and prestige, the Jews were regarded as vile and contemned, and unfit to live.

During the Dark Ages thousands of Hebrew people were martyred because they refused to accept the Christian religion; and for their love of liberty as they understood it, they were driven from pillar to post, were racked, tortured, imprisoned, and massacred. Nearly every nation in Europe made laws oppressing the Jews, and scarcely a country wanted them within its borders, save as rulers could use them for their own mercenary ends.

It should be remembered that for centuries the nations of history were under the domination of the Papacy, and every act of the state against the Jews was in harmony with the wishes and at the behest of the church. During the Middle Ages, for instance, Spain made the following laws:

"If heretics are unwilling to join the Catholic Church, Catholic girls must not be given to them in marriage; but neither to Jews nor to heretics should they be given, because there can be no association for the faithful with the unbeliever. If parents act contrary to this prohibition, they shall be cut off from communion for five years."—*Old European Jewries*.

"If, then, any ecclesiastic or any of the faithful partakes of food with Jews, he shall be deprived of communion, so that this may be corrected."—*Id.*

This law was made in Poland in the thirteenth century, against the Jew:

"Since the land of Poland is a new acquisition in the body of Christianity, lest perchance the Christian people be, on this account, the more easily infected with the superstition and depraved morals of the Jews dwelling among them, . . . we command that the Jews dwelling in this province . . . shall not live among the Christians, but shall have their houses near or next to one another in some sequestered part of the town."—*Id.*

It may be said that these laws were made more than five hundred years ago, and should therefore not have any consideration at the present time. But what has Poland done to the Jews the past few years? Who does not remember the boycott that was inaugurated against them just a short time ago? Look at the thousands, yes, hundreds of thousands, of poor Jews who have been driven from Poland and from other parts of Russia within a few months. The same persecuting spirit exists today among many peoples in European countries, and it is sad that in this liberty-loving land anti-Semitic feeling rankles in many a bosom.

We are sure that the Hebrew people love liberty and equity today. The gospel of Christianity is the good news of liberty. The Master himself so declared. The Bible thus teaches. Let us who believe in the Master manifest by our conduct toward the millions of Abraham's seed that true Christianity is not merely a profession. May they see that the followers of the Master never have persecuted and never can persecute. There have been many bright thinkers from Judaism who have seen the beauty of the Saviour's life; Edersheim, Neander, Mendelssohn, Friedlander, and a large number of others might be mentioned. Let us deal with the Jew from the standpoint of love, liberty, and justice. Let him see that the Christian religion is active, as demonstrated by the Master.

It is not the legitimate province of the legislature to determine what religion is true, or what false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.—*Sunday Mail Report, adopted by the United States Senate in 1829.*

Toleration or Religious Liberty—Which?

By W. F. Martin

THERE is a wide difference between liberty and toleration. Liberty is a gift of God; toleration is a gift of man. No man can grant liberty; no legislature can grant it: it is inherent in man—born with him. A man insults me when he tells me he gives me a right or grants me liberty. A government can recognize, declare, and protect rights, but cannot grant them.

Toleration is a concession which may be withdrawn at the pleasure of the grantor. It is not only an assumption of authority over the individual who wishes to worship, but over the one who is worshiped. The same power which regulates or tolerates or permits the worship, permits the one who is worshiped to receive the adoration of the worshiper.

This difference was not recognized in the Old World. It was not recognized in the early history of our own country.

Persecution of Baptists and Quakers, the hanging of witches, and other deeds of violence by mistaken religious zealots, brought the facts home to the thinking men who framed our Government. Protection in freedom of worship was guaranteed at the great convention in Philadelphia, and enlarged upon by the first Congress which assembled under the Constitution. It was an act of the American people first passed in Congress and ratified by the nation. It withheld from Congress the right to invade the home of reason, the citadel of the soul. This is the first example of a nation's ever doing such a thing.

It has been well said that a guaranty of freedom of worship is America's gift to the philosophy of government. Let no one talk of religious toleration. To an American it is an insult. Let us talk of and uphold rights.

The Church and the French Revolution

THE influence of the church upon social life had greatly diminished. The peasantry chafed under being forced to give fourteen per cent of their incomes to the clergy as tithes, hated the higher clergy as feudal lords, and appreciated their curates only as the curates shared in the common distress. Only in Vendée and a few similarly situated provinces were the upper clergy held by their people in such affection that actual civil war followed the attempt to put in force the constitution of 1791, with its provisions for making the clergy civil officials. Speaking generally, the church had lost its hold, also, upon the higher classes.

The philosophic age was bitterly anti-ecclesiastical, even when not anti-Christian. Singularly enough, although holding strenuously to their ecclesiastical prerogatives, the upper clergy were af-

fectured by the current skepticism. A curate of Paris was once asked whether the bishops really believed the doctrines upon which they insisted so strenuously. "There may be four or five," he replied. It will not do to take such a bit of flattery too seriously, but there can be no doubt that leading churchmen gravely discussed the probability of immortality, and were in some cases openly profligate. So far as its more lucrative offices were concerned, the church had become a mere profession, to which bright young men with no other prospects could be apprenticed.

What religious influence could one expect to be exerted by men like Cardinal de Rohan, or like Talleyrand of Autun? Yet the church still persecuted Protestants. In Normandy we find the clergy wishing laws preventing the "Protestants from building churches, and even

from assembling at sound of the bell that called Catholics to service." The otherwise rather remarkably liberal *cahier* of the clergy of Blois laments the extension of religious liberty to Protestants, as well as the growing freedom of the press.

Loménie de Brienne, an archbishop though a notorious unbeliever, in addressing Louis XVI at his coronation, said: "Complete the work of Louis the Great. To you is reserved the privilege of giving the final blow to Calvinism in your kingdom." This exhortation was very possibly merely official, but not so the work of clergy in Languedoc, where the bishops controlled the province. There, almost to the time of the calling of the States-General in 1789, congrega-

tions were broken up by dragoons, and Protestant ministers were hanged.

Even such *cahiers* of the clergy in 1789 as do not lament the extension of religious freedom to Calvinists, believe the royal decree of 1788 allowing them political protection far too generous. They would at least keep Calvinists out from all judicial offices; and Necker, when in fact at the head of the national finances, was not allowed his proper position in the cabinet simply because he was a Protestant. One cause of the great popularity of Voltaire during the latter part of his life is to be found in his securing a pension for the family of the executed Protestant Calas.—"*The French Revolution*," Shailer Mathews, pp. 46, 47.

Sunday Baseball and the Police Power

EARLY in May the District commissioners took action "legalizing," as the newspapers express it, Sunday baseball in the District of Columbia. But really the District commissioners have no such authority. The District commissioners are themselves subject first to the Constitution of the United States, and under that to the laws enacted by Congress, not subversive of the rights guaranteed by the Constitution.

Of course, like all such bodies, the District commissioners have police power; but police power is only "the power of the state, through all its agencies, both general and local, to preserve order, regulate intercourse between citizens, and to insure to each the lawful enjoyment of his rights."

June 7, 1816, in a letter to Francis W. Gilmer, Thomas Jefferson said: "Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us." If Mr. Jefferson were still living, he might be willing to change his statement enough to make it say that the news-

papers are not sufficiently apprised of the rightful limits of the power of our legislators, etc.

The term "police power" is today made to cover a multitude of sins in the form of unwarranted usurpations against the natural rights of the citizens. Everybody knows that Sunday laws are purely religious in their genesis and nature, and yet they are sustained as a proper exercise of the police power of the state!

Under a proper exercise of their police powers the District commissioners never had any right to prohibit Sunday baseball. The only possible grounds upon which Sunday baseball is any different from baseball on other days, is the religious character of the day itself. From the standpoint of the District commissioners, Sunday is and can be only a civil holiday. There is no reason except the religious character of the day why baseball should be prohibited on Sunday more than on the Fourth of July. But it is entirely outside the legitimate powers of the District commissioners to prohibit anything for a religious reason.

In some countries it is customary for all traffic to cease and everybody to uncover when a religious procession passes along the street. The police regulations require it, and the officers enforce it; but we have no such laws here, nor can we have under the Constitution as it is. Therefore, quite aside from the question of the validity of the claims for Sunday sacredness, the District commissioners have not a shadow of right to prohibit Sunday baseball. In so far as they have done so in the past, they have usurped authority not only not conferred upon them by any act of Congress, but actually forbidden to them by the First Amendment to the Federal Constitution, for surely the commissioners will not claim any power explicitly forbidden to Congress.

C. P. B.

National Dry Federation

HEADQUARTERS have been opened at 1011 New York Life Building, Chicago, by the National Dry Federation, of which William Jennings Bryan is president, for a campaign throughout the United States to obtain as an urgent military necessity, Federal prohibition of intoxicants. The proposed ban is for the duration of the war.

The campaign, which is to continue sixty days, will center on members of Congress, to whom will be sent, it is said, at least 250,000 telegrams demanding immediate inhibition of the liquor traffic. Organizations identified with the federation are already active in nearly all the 2,993 counties in the United States, according to W. G. Calderwood, campaign manager.

"The complexion of Congress is 'dry,'" he declared today. "The national campaign undertaken by this federation of civic, religious, industrial, and patriotic bodies will prove to Congress that a majority of the people, recognizing the vital need of saving men, money, food, and labor, see in the suspension of the liquor business a direct means to win the war."

Had there been Federal prohibition in the United States last year, the saving effected would have averted the fuel famine, conserved food enough to ration almost twice the army of the United States, and liberated almost 600,000 tons of shipping, Calderwood maintained. "More than 3,000,000,000 pounds of food in the form of grain and millions of tons of fuel were wasted last year in this country in the manufacture of liquor," he said. "If the men, hundreds of thousands, employed by the liquor interests had made munitions, and if the thousands of transportation units utilized in the distribution of liquor had borne military supplies, the war might have been won by the Allies months ago."

More than 52,000,000 bushels of grain grown in the United States were shipped to European brewers and distillers last year, Calderwood asserted. "In the saloons of this country in 1917 more than \$2,000,000,000 were spent," he said, "and more than \$2,000,000,000 additional in money were lost because of inefficiency due to drink."

Arthur Capper, governor of Kansas, is treasurer of the federation; the Rev. Charles Scanlon, of Pittsburgh, Pa., general secretary. There are more than thirty State and national organizations in the federation, representing, it is said, 18,000,000 men and women.

Among the organizations in the federation are the Federated Council of Churches, United Society of Christian Endeavor, General Baptist Convention of North America, Methodist Episcopal Church, Disciples of Christ, Presbyterian Church, Reformed Church, Universalist Church, Seventh-day Adventist Church, National Prohibition Committee, Catholic Priests' Prohibition League, Woman's Prohibition League, National Trades Union Dry League, and the Woman's Christian Temperance Unions of Indiana, Pennsylvania, and Kentucky.

Eight members of the national House of Representatives, including Miss Jean-

nette Rankin, of Montana, are members of the national committee of the Dry Federation, as are four United States Senators and many governors of States.

The "Christian Statesman" Versus Ex-President Roosevelt

THE *Christian Statesman* for May has the following, which will be of interest to our readers:

"The senate of the New York Legislature has passed a bill which would legalize baseball on the Sabbath. Under date of April 7, the daily press contained a deliverance of ex-President Theodore Roosevelt on this bill as given out from an interview of Judge Francis X. McQuade with him. Judge McQuade quotes the Colonel as saying:

"I am very much gratified to know that my nephew, Senator 'Ted' Robinson, has the wisdom to vote for the Sunday baseball bill. It has my hearty approval, because it gives to the wage earner a right which he justly should have."

"But if movies and baseball be allowed on the Sabbath, will not those interested in ordinary theatricals, bowling alleys, poolrooms, billiard-rooms, and horse racing press their claims to be given equal privileges? And could they not urge with Roosevelt, laying aside the money consideration, that this should be done 'because it gives to the wage earner a right which he justly should have'?"

"At this time, when all true statesmen and leaders in religious thought are endeavoring to strengthen the moral fiber of our nation's character, when our President has asked for a better observance of the Sabbath in our army and navy, and when our Congress has asked the President to issue a call for a day of special prayer in behalf of our cause across the seas, and especially at this time when the best blood of the United States, Canada, France, and England is flowing daily as a mighty river, it is not the hour for Christless pleasure seekers and money lovers to be agitating our country by clamoring for 'Sunday Movies and Baseball.'"

As usual, the *Statesman* assumes the very thing that needs to be proved, namely, the divine sanction of Sunday and the duty of the Government, as such, to safeguard its assumed sacredness. Assumption is, however, much easier than proof.

E. P. B.

Only Loving Service Acceptable

(Concluded from page 79)

"If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." The beast here represents a church with civil power to enforce its doctrines. His image is another union of religion with the state. Those who engage in this work of compelling men to worship according to men's ideas, whether this worship be in harmony with the Word of God or contrary to it, will drink of the wine of the wrath of God, which is the seven last plagues. There is no act that man can perform so sinful in the sight of God as compelling men to worship contrary to the dictates of conscience. Loving, voluntary service is the only service acceptable to God.

THE true principles of religious liberty as taught by Jesus Christ and as set forth in the fundamental law of the American nation, separate the functions of human government from the teaching and practice of religion, so establishing equality, peace, justice, order, and liberty. The purpose of the confederation of religio-political forces is to unite religion and government, so establishing again in America the old order of things, — inequality, discord, injustice, confusion, and oppression. The issue cannot be evaded, and the people must make their choice now, whether they will keep America free, or permit her to become an instrument of oppression in the hands of a power-coveting and power-blinded ecclesiasticism.—C. M. Snow.

THE people never give up their liberties but under some delusion.—Burke.

THE condition upon which God hath given liberty to man is eternal vigilance.—J. P. Curran.

THE God who gave us life, gave us liberty at the same time.—Thomas Jefferson.

Editorial Brevities

Let America Shun the Trap

THE church, as such, should never meddle in political matters. Her mission pertains to spiritual and not secular affairs. Her voice may rightfully be raised in protest against encroachments upon her divine privileges and rights, but she should never be heard soliciting secular aid to forward her divine interests, nor should she exert her power to gain political influence with the state.

The more popular and numerous the adherents of any religious sect, the more dangerous is their influence when their united force is exerted in politics. The state should never recognize the head bishop of one sect above another, no matter how few or many its adherents may be. For the good of both the church and the state, they ought to remain absolutely separate, and operate without aiding or abetting each other in their distinctive fields of spiritual and secular concerns. It is highly incongruous for any church organization to have diplomatic relations established with the civil powers. Such relations have always been productive of great evils, in both spiritual and secular realms, and they always will be productive of dire consequences. Let America shun the trap into which the European powers have fallen.

God created the mind to be free. He has never conferred upon any one the right to imprison it. Human enactments which circumscribe conscience, subject the soul to a thralldom more humiliating and more ruinous than any the body has ever endured. Where conscience is fettered, there is no freedom worthy of the name. It took many generations for men to learn that he who prescribes laws to hamper or to crush the consciences of men, makes a slave of himself and of his posterity, as well as of those against whom such laws are aimed. He only is

free whose mind and conscience are unfettered. He is the greatest of slaves who must think and believe and worship only as human decrees permit or direct.

AMONG all the religious persecutions with which almost every page of human history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*Report of Senate Committee on the Post Office and Post Roads, Jan. 19, 1829.*

A SEEKING sinner can always find a seeking Saviour. A man who truly loves God does not need to be compelled to worship him. There is nothing to hinder a man from observing the Sabbath if he wants to. If he does not want to, and he is compelled, then he has been changed, not into a Christian, but into a hypocrite. The gift of civil power of compulsion in religious concerns is the worst calamity that can befall any religion.

LIBERTY is the state or condition of being exempt from the arbitrary control, or domination, of others. It is freedom from artificial restraint. Politically, it is the possession and exercise of self-government. Morally, it is the possession of power to preserve at all times the approval of one's own conscience. Liberty being all this, it exists only in consonance with that which is right. There can be no real liberty in the violation of right principles. C. P. B.

In every country and in every age the civil government which has recognized religion, true or false, has enforced it under pain of death, and has always been hostile to individual freedom in religious matters. This country is in danger of following the same course as did the Roman Empire. "It was the aim of Constantine to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology. Already, however, it was apparent that the ecclesiastical

party would, in the end, get the upper hand."—*Intellectual Development of Europe*, by Draper, Vol. I, p. 311.

ONE of the distressing features of the present war is the apparently wanton destruction of old cathedrals and other beautiful historic structures.

"One of the grandest examples of Gothic architecture was the Cathedral of Rheims," says one of our Catholic exchanges. "It was shelled without consideration several times, so that to save what was left of it—for every foot of it was precious—Cardinal Luçon, the archbishop of Rheims, had his great cathedral partly cleared and some priceless stained glass windows boarded up. Recently, however, the city was again bombarded in a barbarous manner, and probably the cathedral will be a hopeless ruin."

THE church and state forces in California have tried for many years to secure a State Sunday law, but in vain. Three or four years ago, failing to impress the legislature properly, they invoked the initiative in behalf of their pet measure, but it was defeated at the polls by an adverse majority of 168,216 votes.

Then they took a new tack and induced the councils of a number of California cities to enact local Sunday-closing ordinances. This was done some months ago in Los Angeles, the ordinance being adopted unanimously.

But the mayor and the city attorney, believing the measure to be unconstitutional, declined to enforce it. This, however, was only the beginning of troubles for the city council. Notice was served on them that the initiative, the referendum, and the recall would be invoked against them, if necessary, to dispose of the objectionable measure. The city papers and business men took the matter up, and made it so warm for the council that the members, becoming alarmed for their political future, met and unanimously repealed the measure which only

a few weeks before they had unanimously enacted.

There is no question about public sentiment in California; it is against Sunday laws. The State has been without any such law during by far the greater part of its history, and experience has demonstrated that there is no necessity for such a law. About a third of a century ago the party then in power in California went before the people pledged to maintain the law. The opposing party declared for its repeal, and won a decisive victory at the polls.

Twice within the last five or six years the question has been passed upon by the voters of California, the last time the adverse majority being larger than ever before. The same year the people of Oregon repealed, through the initiative, the Sunday law of that State by a very decisive majority. About the same time the citizens of Altoona, Pa., repudiated a Sunday ordinance by a large majority.

There is a lesson in these facts, not only for lawmakers, but for the people. The people are against Sunday laws, not only in California, but everywhere. Let the people speak.

So far twelve of the necessary thirty-six States have ratified the national Prohibition Amendment. Of these, three were wet States and were confidently relied upon by the liquor forces to reject the Amendment. One State, New York, side-stepped the Amendment by submitting it to a vote of the people. The dry forces are sure that the Amendment will win at the polls. In Pennsylvania the two principal parties have lined up on the prohibition question. The Republican candidate stands pledged to prohibition and woman suffrage; the Democratic candidate is pledged to oppose both of these reform measures. There is little doubt as to the result in Pennsylvania upon such issues. Party politics will probably cut small figure in the election, and the voters will cast their ballots for or against prohibition and equal political rights.

A **FREAK** bill has been introduced into Congress, designed to settle a number of vexed questions, among them being the proper reckoning of the days of the week. The bill in question would make the year consist of thirteen months of four weeks, or twenty-eight days, with an extra day each year to be called Sol, for the sun, and to be a legal holiday and not to be reckoned as belonging either to the month or the week. An additional extra day once in four years would be taken care of in a similar manner. Presumably, in the minds of its friends, such a law would settle the question as to the proper day of the Sabbath, for if Monday were made the first day of the week by act of Congress, Sunday would beyond question be the seventh day by the same authority. This of itself might be regarded by some as of sufficient importance to justify the proposed change.

Then it would greatly simplify the matter of keeping track of the days of the month; Monday would always be the 1st, 8th, 15th, and 22nd; Sunday always the 7th, 14th, 21st, and 28th. The scheme is simplicity itself. The only wonder is that no one ever thought of it before.

THE matter of a Sunday law for the District of Columbia is being pressed with an insistence that will not down. Just at present there is no special drive on for the attainment of this end, but the effort has not been abandoned, and awaits only a favorable opportunity to spring into action. In his annual address on the occasion of the twenty-third convention of the Protestant Episcopal Church of the diocese of Washington, on May 15, Bishop Alfred Harding said: "One of the serious signs of the times is the growing disregard for the Lord's day in Washington."

Bishop Harding said the opening of the theaters Sunday nights since mid-winter, coupled with the all-day-every-day motion picture theaters, and the increase of work on buildings, railroads,

etc., are among the evidences of the necessity of a Sunday law for the District of Columbia. "We do not want a Puritan Sunday," he continued, "but it is evident that for the sake of labor and for the quiet and order that should mark a day whose chief sanction is religious, there should be some reasonable restrictions."

Here is a skilful blending of the civil and the religious idea: "for the sake of labor, and for the quiet and order that should mark a day whose chief sanction is religious." The bishop is modest: he gives "labor" the first, but not the chief place; the chief reason for demanding Sunday legislation is the religious character of the day, and this Bishop Harding frankly confesses.

Church Demands Religious Legislation

THE Union Methodist Episcopal church of Wilmington, Del., petitioned Congress on April 17, 1918, to pass a law requiring "the uniform observance of the Christian Sabbath throughout the United States of America."

The following resolution was adopted by this church and sent to Washington for publication in the *Congressional Record*:

"Resolved, First, that it is essential now that we have the help of Almighty God to win this war.

"Resolved, Second, that we as a nation should show the sincerity of our faith in God by keeping the Sabbath day as provided in our laws. We have greatly sinned in this respect, even this whole nation. It is time for sincere repentance and earnest prayer. But faith without works is dead. We should begin in good earnest to obey God. There are Federal laws and laws on the statute books of all the States of this nation, whose design is to protect the Sabbath as a sacred day by prohibiting secular employment and amusements on the Lord's day. The secular press often sneers at these laws as "old blue laws," but the secular press has not been without sin in this matter of breaking our Sabbath laws. The secular press of the country is a powerful agency for good, but it should not be allowed to sin against God and destroy the most sacred institutions of this Republic.

"We urgently call upon President Woodrow Wilson, and upon our Federal Congress, to make such proclamations and enact such appropriate legislation as is necessary to secure the uniform observance of the Christian Sabbath throughout the United States of America. We believe this will help toward a speedy victory on the field of battle and a righteous settlement at the close of the war.

"Resolved, Third, that copies of these resolutions be sent to President Wilson, to our Representatives in Congress, to be read before the Senate and House of Representatives, to Governor Townsend, of the State of Delaware, and to the public press.

"GEORGE A. COOK,
"Minister of Methodist
Episcopal Church."

There are several things that these petitioners seem to have overlooked, among which is the fact that Congress is by the national Constitution forbidden to pass any law "respecting an establishment of religion, or prohibiting the free exercise thereof." This may seem to some unimportant, but so far Congress has felt bound by it. Just how Mr. Wilson feels about the matter we are not informed, but presumably he proposes to abide by the Constitution. We trust so, at least.

"SUNDAY baseball is allowed in Washington, the national capital," says the *Washington Times* of May 15. "The country will hear a good deal about this discussion from those who sincerely believe that man was made for the Sabbath, not the Sabbath for man, and that the way to be pious is to be sad."

The *Times* misses the mark, as its editors usually do when they tackle this subject. It is not a question of what is

proper for the Sabbath, but of the right of the civil authorities to regulate Sabbath observance. The Saviour's statement that "the Sabbath was made for man, and not man for the Sabbath," does not mean, and was never intended

to mean, that every man has a right to do just as he pleases upon that day, regardless of the divine law; but only that other men have no right to interpret the Sabbath law, and enforce their interpretation upon their fellow men. Baseball and Sabbath keeping are not compatible, but it does not follow that the civil authorities have any right to forbid that sport to those who choose to engage in it upon Sunday.

Granted that Sunday is the Sabbath and that it is the duty of the civil authorities to safeguard the Sabbath and enforce its observance, Sunday baseball would have no standing at all. But taking the position that under our national Constitution the civil authorities have no right to take any cog-

nizance of religious questions, or to decide what day or days are sacred and what days common, Sunday enforcement has no standing. Sunday baseball becomes, then, a question for every man to decide for himself, between his own soul and God. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. 14:4.

"Tis liberty alone that gives the flower of fleeting life its luster and perfume; and we are weeds without it.—Cowper.

OUR COVER DESIGN

EVERY true American, whether born in the land or a citizen by adoption, feels his heart swell with pride at the thought of Liberty Hall, Liberty Bell, and the starry emblem of the liberty bequeathed to us by the fathers of the Republic, and which our brave soldiers and sailors are today giving their lives to preserve to a liberty-loving people.

The old hall, the cracked bell, and the star-spangled flag are all familiar figures. We have known them from our childhood, but they have lost none of their meaning; and as the battle lines sway backward and forward in France, as we realize that the outcome will mean either the triumph of free government or of autocracy, we must every one feel an intense anxiety to see liberty prevail over despotism, and right over wrong.

May the time never come when we shall cease to cherish in our hearts and exemplify in our lives the love of liberty; may we never look with indifference upon its honored emblems, or be forgetful of the debt of gratitude we owe, under God, to the men who a century and a half ago made, or to those who are now making, the supreme sacrifice to vouchsafe to us this inestimable blessing. B.



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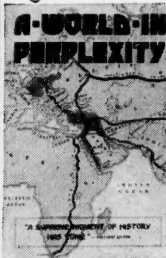
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